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ADDRESS of the BISHOP to the Convention of the Pro. Episcopal Church in South-Carolina, February, 1833.

BRETHREN OF THE CLERGY AND LAITY.

We come together I trust, on this occasion, with a common feeling among us, of gratitude to God, for the uninterrupted enjoyment in which our Churches have so generally been permitted to continue, of the divinely ordained means of religious knowledge and virtue. In no instance has the administration of the offices of the Church been suspended by the death of their minister, nor I believe, for any considerable season, by any other cause. Unhappily we cannot say that the disposition to profit by them, has in an increased degree, characterized the members of our Churches. On the contrary, if in some places, a peculiar and extraordinary effort of zeal on the part of Ministers, aided by circumstances not generally considered to be involved in the requisitions of pastoral obligation, according to the existing provisions of the Church's order, has been successful in gathering into the house of God, such as had been habitually but little there, yet must we be painfully aware of no small relaxation, in general, of the regard due to religious things, in our community, as the effect of the absorbing interest of conflicting civil politics; nor can we but regret the diversion, which has thus, to no small extent been occasioned, of the sensibility and munificence of many, from the institutions and benevolences of the Church, in favour of claims, seeming to have come irresistibly into competition with theirs. They who are consistently anxious for the Church, and the honour and effect of its offices, cannot, indeed, but mourn the evil influence on them, which has come from the present unhappy political state of our country. Yet is it manifestly their duty, to strive and hope and pray, that the evil may be arrested by the interposition of grace from above; and that he, by whom the whole body of the Church is governed and sanctified, will turn the hearts of men to things pertaining to his glory and their peace. The Clergy it is affectionately hoped, will not be discouraged by the state of things to which I allude, from the utmost exertion of godly jealousy for the Church. The need of their office, in such a season, is increased rather than, as it might seem, diminished—and their increased vigilance is required, "that the fire be ever burning upon the altar—that it never go out." He who

promised that he will be with his Church to the end of the world, and that where two or three are gathered together in his name, he will be in the midst of them, forbids them to fear the inefficacy, even under the worst circumstances, of their exertion of a pure holy, and prudent zeal for his honour and cause. Withheld from the scenes of political party strife, their continual presence among their people, with instant application to the spiritual need of which they may themselves be more than ordinarily unmindful, cannot but be blest; and all who do not absolutely renounce the Saviour and his faith, will be moved by their counsel of moderation, peace, and charity, and of pious resort to God with penitence and prayer, to be yet a remnant in the land, for whose sake the Lord will bless and save it. Great undoubtedly, and almost insuperable, is our discouragement, my Reverend Brethren, when the minds of even the devout and heretofore zealous among our people, are tempted to merge their concern for *the things that are God's*, in their zeal of political controversy—when the sensibilities habitually and chiefly indulged, are forcibly exclusive of all such as the Gospel bids its believers cultivate—when by the example and precept of parents, the young of our congregations are bidden to loose themselves from all restraints but those of party, in the strife of civil politics, and scarcely any of them will be withheld from the devotion of themselves soul and body, to that, which utterly incapable as they may be of estimating its merits, is taken to be the paramount interest of their existence. With respect to this last kind of evil, in particular, in which it is impossible that we should not see the very ruin, in a moral point of view, of the community, (and from the moral, I know not how to separate the temporal,) it becomes us to forego no exertion which is possible. Some control even of the unseasonable ardour of the young, who in our pastoral capacity are related to us, we may, by affectionate intercourse with them, prudently sought and conducted, be permitted to exercise: and if *the fear of God*, can by our instrumentality be induced to be received or retained, as the prevailing principle of their action, we may yet see, when God in his mercy shall bid the warring passions of our brethren to be still, and restore peace to our sorely distracted community, that the influence of our ministry had not been in vain exerted, upon either individual or social happiness.

The moral influence of our office, however, upon the young, whether affected or not by the present state of our country, I cannot but here take occasion to remark, is far from being such as the best interests of the Church, and of society, require that it should be. The fault, I think, is much our own; consisting in our withholding ourselves too much from such intercourse with them, as might, through personal regard, constrain their willing and affectionate submission of themselves to our counsel as their religious instructors—and our permitting ourselves, perhaps, to be too easily discouraged, from the most important expedient, of academical schools, connected, wherever circumstances will possibly admit of it, with our Churches. The day has passed, in which the error can influ-

ence the minds of any, in a distinct portion of the Christian body, of an aversion to sectarian influence, in the conduct of academical education. Experience has demonstrated, that without this, there is no religious influence of public education whatever; and it is time that all denominations severally, should see, as some have always seen, that the office of ministers of religion, will be comparatively of little avail, until the religion of which they are in their respective spheres, the recognised and authorised teachers, shall be incorporated with the instruction of schools, subjected, in a reasonable degree, to their inspection and control, under their *respective and peculiar pastoral auspices*.

Such, whatever may be its estimation with others, is the conviction of my mind, long entertained and continually more and more confirmed. My inability, from circumstances, to act practically upon it, is among the most painful subjects of reflection, occupying me, in the probably almost finished course assigned me, of active service in the ministry. *Parochial schools for the young of the congregation*, I wish to be understood to mean, would in my sincere persuasion, be, of the first importance, wherever circumstances would admit of them, to the Church and to the moral interest of society.

I have need of your indulgence, Brethren, for having detained you with these few, somewhat desultory, and probably unimportant observations, from the more proper business of this Address.

Proceeding to lay before you, the business of the Church in the Diocese, as affected by my relation to it, and its duties, I have to report official visitation, extended, since the last Convention, to Trinity Church, Edisto Island; to St. Bartholomew's Parish; St. Luke's Parish; Prince William's; Prince George, Winyaw Parish; St. John's Colleton; St. Helena's Parish, Beaufort; and on St. Helena Island; St. David's Church, Cheraw; Grace Church, Camden; Trinity Church, Columbia; and St. Matthew's Parish. These two last were visited, without the notice required by the Canon; the first as being without the services of a settled minister; the other as lying in my way, in returning to the City by a hurried journey, after having attended the General Convention, at New-York.

Although to the interruption of your attention to things of more importance, I cannot here forbear to express the sense I have, of the kind and friendly accommodation extended to me, on this journey, as before, from the interior of the Diocese to the City, with the use, from one station to another, of the most convenient and agreeable means of conveyance. It would be unacceptable to individuals from whom this kindness was received, that I should mention them. They will permit me to say, that, as in the uniform experience of the most friendly and considerate hospitality every where, the labour of my duty has been always facilitated and cheered, so, in this instance, I have the most affectionate acknowledgments to make, of kindness not to be forgotten.

Confirmation has been administered, at Edisto; at Grahamville,

in St. Luke's* Parish; at Georgetown, Prince George Winyaw; at John's Island, St. John's Colleton; at St. Helena's Church, Beaufort;* at St. Helena's Church, St. Helena Island; at St. David's, Cheraw; and at Grace Church, Camden. The annual confirmation also, for the Churches of the City, was held in St. Philip's Church, in December. The whole number confirmed is 248.

On the occasion of my visiting Prince William's Parish, service was held at Sheldon Church; and at McPhersonville a Chapel was consecrated, bearing the name of Sheldon Chapel, McPhersonville, which affords evidence of an encouraging spirit of pious munificence, among the members of our Church in that Parish.

It is hoped that the temper of the times, to which I have referred, may not obstruct its perfect completion in the spring of this year. The expenditure necessary for the decent and comfortable accommodation of the offices of the Church, and of the people in attending them, should not be foregone, except for circumstances unavoidably and indispensably requiring it. The comparatively small amount which is expended on our houses of worship in the summer places of resort, may be afforded, it would seem, without any unreasonable or inconvenient demand, upon individual resources.

At Summerville also, the very neat and commodious Church, erected there the year before, was consecrated in June, by the name of St. Paul's Church, Summerville. This building reflects the greatest credit on the taste and liberality of those concerned in its erection.

The Church at Camden, which is an evidence of a very generous zeal among a few people of our Communion, and of praise worthy exertion on the part of the minister who serves them, was consecrated in November; the name having been given to it, of Grace Church, Camden. In few instances, have the resources of a small and newly organized congregation, been more liberally exerted, than in this. The Church, of brick, is of very convenient size and well proportioned: and the whole structure is as ornamental to the town, as creditable to its proprietors.

I cannot forbear in passing, and as in connection with the mention of this Church, to aduce the instance, which here, has justified, in addition to the very many others, the claim of the Society for the advancement of Christianity in South-Carolina, to be honoured by the members of our Church, for the efficient beneficence exerted by it, in conformity with its design and name. The assistance given by the Society to the Church in Camden, in supporting a minister, while the expensive enterprize of erecting for themselves a place of worship, was in hand, has conduced greatly to the animation and energy necessary to the completion of their design. This excellent institution, should not be denied the patronage of any member of the Church in South-Carolina, who can afford to give it. It is but little that it asks from any.

The ordinations to be reported to you, are that of Mr. A. Glennie, during the sitting of the last annual convention, and not then officially reported, a Deacon; and that of Mr. C. E. Leaverett,

*At Grahamville, St. Luke's, the number confirmed was 46, and at Beaufort, 75.

on letters dimissory from the Eastern Diocese, also a Deacon, in December. Mr. M'Elheran of St. Helena Island, was admitted to Priest's orders in January, on a title from the Vestry of the Church on that Island. Mr. Glennie has been admitted to Priest's orders in the presence of this Convention. It may be proper also to report here the ordination of Mr. Ford of Augusta, a Priest, in May last, as an instance of duty, done in conformity with my engagement to administer Episcopal offices in and for the Diocese of Georgia.

Mr. Glennie, is serving the Churches in All Saint's Parish, Waccamaw; and Mr. Leverett, it is hoped, will be employed as a missionary of the Society for the Advancement of Christianity, at Greenville, where the Church has been made vacant by the resignation of the Rev. P. H. Folker.

In addition to the Candidates for Orders reported last year, it has been gratifying to find myself authorized to register, in the course of the year, three others, viz: Mr. N. B. Screven, Mr. Stephen Elliott, Jun., and Mr. Benjamin Webb. The whole number now, of Candidates for Orders, belonging to the Diocese, is seven.

Since the last Convention, no vacancy has occurred in the Diocese, except that mentioned above, of the Church at Greenville. The important and interesting station of Trinity Church, Columbia, still remains unoccupied, although many efforts have been made to procure for it, a suitable Clergyman. Mr. Shand, a candidate for Orders, it is contemplated, will be licensed to serve it, for the present, with the assent of its vestry, as a Lay reader. The Church at Pendleton, also vacant, will probably be served by a Deacon of the Diocese, to be admitted soon to Holy Orders. St. James' Santee, and St. Mark's, Clarendon, remain unsupplied. St. Stephen's Chapel, in this City, having been for some time served by the Rev. Mr. Mitchell, by a temporary engagement, is now vacant by his declining to officiate there.

It will be seen by reports of some of the Clergy, when they shall be read to you, that attention, in several instances, has been given to the religious instruction of the coloured people, as an obligatory part of pastoral duty. I will take occasion to repeat what I have often expressed, my deep and sincere impression of the indispensable obligation of this labour of love, where circumstances will at all admit of it. I am not unaware of its difficulties and discouragements. But they cannot be justly considered as insuperable. While the spiritual and moral welfare of these people, is sacredly, according to our office, our concern, the benefit to the social and civil state, from Christian instruction, judiciously and soundly imparted to them, cannot but give it strong claims to our anxious regard. It is a matter of perfectly authentic fact, in relation to this population, as well in all the *British colonies* in America, as in the *States*, since their independence, that in every point of view, this exertion, in their behalf, of Christian benevolence, by the ministers of our Church, has been blessed with happy results.

I have nothing further specially relating to the state of the Diocese and Episcopal acts within the Conventional year, to bring before you at present.

In referring, as usual, to the General Theological Seminary of our Church, it is grateful to report its number of pupils to have undergone a considerable increase. It exceeds now what it has ever been. The zeal and assiduity of the faculty of this most important institution, need not be remarked on. The Church justly reposes in them a perfect confidence, and cannot make an extravagant estimate of the importance of their services. The order and discipline of the institution, as well as the completeness and regularity of its business, have been the subject of gratifying observation and testimony to the General Convention of our Church, held in October last in New-York. It is to be regretted that the expenses of the institution, exceed, in a considerable amount, its income. The danger of ruinous encroachment on the principal of funds, affording an interest inadequate to the annual expenditure of the Trustees, as economically regulated as it can be, in any consistency with what is necessary to the respectability and welfare of the Seminary, presents a strong consideration in favour of a plan of temporary parochial collections, which has been proposed and recommended; and in the accomplishment of which, some of the Churches of New-York and Philadelphia, have generously led the way. It is hoped we shall not be found wanting in the disposition, to contribute in the same manner, to the exigencies of an institution of such immense importance to the Church. In the present unhappy state of our community, however, we shall be reasonably excused from soliciting such an expression of the benevolent sensibilities of our people. If the Church in this Diocese must, for the present, do less than it desires, for the institution, the fidelity of its attachment to its interests, will not, it is hoped, be suspected; or its willingness, in proportion to its comparatively limited ability, still to exert itself for their effectual promotion and security. It has experienced its benefits, and in gratitude to "the author of every good and perfect gift," owns in such benefits, its claim on a persevering devotion to its welfare.

The General Convention of our Church, held in October last, found itself called to exercise its solemn responsibilities on matters of more than ordinary interest. Its deliberations were given to issue in a disposal of the perplexing question, especially, of the case of the Episcopate of Ohio, which it is hoped will be blessed with peace and advantage to that Diocese, without any consequences injurious to the interests of sound order and discipline in the Church at large. The determination of the House of Clerical and Lay-Delegates, to sign the testimonials of the person elected to fill the Diocesan chair, which Bishop Chase had held, was made to rest, after much and protracted discussion, on the ground, that the latter by his abandonment of it, and his removal from the Diocese, had thus made his place actually vacant. The other house did not consent, on this ground, to the consecration desired. They were unwilling that the relinquishment of the Episcopal Charge, in any instance, whether by resignation, not previously consented to by the General Convention, or by abandonment, should be recognized and

declared, as sufficient to create a vacancy of Diocesan jurisdiction. The ground, therefore, which *they* took for *their* proceeding, was that, simply, of a necessity existing, for which they could see no other way of providing, but by the consecration of another in the place of Bishop Chase, to exercise the office of Bishop of the Protestant Episcopal Church in Ohio. They determined at the same time, not to proceed to such consecration, unless a Canon should be passed, that should provide, for the future, the way in which Diocesan resignations should be restrained and regulated; and thus secure the Church against the evil of precedent, in the case that had been so distressingly in question.

A revision of the whole code of the Canons of the Church, with the addition of new ones, was also, an important circumstance of the business of this Convention. That imperfections of legislation will be found in this proceeding, is not improbable: but perfect human legislation is no where, nor under any circumstances, to be expected. Let us hope that what has thus been done, will be found, on the whole, an amelioration of our practical discipline and order, and combine our efforts, to make it available, to the increased strength and harmony of our institutions.

The Canons of the Church, let me here take occasion to remark, as revised and re-acted, should be, as much as possible, conveyed to the knowledge of its members generally. It has been often found, an occasion of no little trouble and embarrassment to those appointed to conduct the business of the Diocese, that these rules of necessary order, are entirely overlooked as to some of their most essential provisions. This has been, especially the case, in relation to the requisitions respecting Candidates for Holy Orders. The necessity of objecting to irregularities committed, has, it may not unreasonably be apprehended, sometimes occasioned dissatisfaction, where the fault has been wholly that of others than officers of the Church. Let me be permitted earnestly to request, that the Clergy of the Diocese, in whom a want of acquaintance with the Canons, is inexcusable, will make it their indispensable duty, to know in all respects, what the Church requires to be observed, as its regulations, by common consent, in General Convention, established. On my part, I shall continue, as I have been, strictly and invariably tenacious of an exact compliance with them—and I cannot but feel persuaded, that my Brethren will prefer such a course, to one, which more accommodating, might loosen the bonds of unity, and introduce disorder, where all are equally bound, with sacred care, to exclude it.

It is proper, before dismissing the subject of the late General Convention, to refer you to certain proposed alterations in the Book of Common Prayer, which will be found on its Journal. The sense of the Church in this Diocese, in relation to them, will be required to be expressed at the next Triennial Convention.

Detaining you no longer from the business for which you have assembled, I commend you, in the conduct of it, to Him, the favouring presence of whose sanctifying spirit, we have implored.

NATHANIEL BOWEN.

FOR THE GOSPEL MESSENGER.

A PAGE FROM A SERMON,

Delivered on the Sunday preceding the late day recommended by Proclamation to be observed as a day of Fasting, Humiliation and Prayer, from the words.

"And when they heard thereof, they said God forbid."—*Luke, xx, 16.*

That they repent and turn from their evil, is then the first means to which the laws of the universal moral governor, call the anxious attention of a people threatened with the ruinous visitation of his judgments. If in their prosperity they had forgotten God, and become more the worshippers of mammon than of him, they must repent them of this their perverseness and ingratitude, and return to the service and obedience of him the true and only God. If in the prosecution of the things of time, those of eternity have been forgotten, if for the objects of temporal gain, aggrandizement, ambition and pleasure, all the obligations of piety, benevolence and humanity, have been forgotten, or made of secondary and inferior importance—they must deeply repent them of this their delusion and wickedness, and make all the pursuits of earth and time, subservient to those of heaven and eternity. If the obligations of the civil and social relations have been sacrificed to the little interests of self; if the spirit of party has been suffered, with its poisonous influence, to exclude from their minds all regard to the real honour and interests of their country, and involve them in feuds and contests, where all the angry, malignant, and revengeful passions, were summoned to the utmost exertion of their ignoble and debasing power, they must awake to their true civil duties and interests, and resolve to pursue them with renewed and greater faithfulness. If the success with which he had blessed their industry and enterprise, has been perverted, and abused to every criminal and licentious excess in its enjoyment, they must deeply feel the shame of of this, and remember, that as it is the Lord who giveth them power to get wealth, so, to his honour, and to the interests of virtue and his kingdom, it must be consecrated. If the social and domestic virtues have been choked by the deceitfulness of riches, the cares of business, and the pleasures of fashionable licentiousness, if fidelity and righteous dealing, benevolence and brotherly kindness, on their true principle, have been too little known among them; if the young, unrestrained and undisciplined, have been abandoned to the ruin to which their passions (inflamed by depraved pamperers, and every vitiating and demoralizing association that the ingenuity of vice can contrive,) betray them—ignorant of their Creator, untaught in the true interests and destinies of their rational and immortal nature; if in these great particulars of the well known law and will of God, they have been wanting, they must in all these particulars, deeply repent them of their sinfulness, and sincerely resolve, in a thorough reformation, to bring forth the worthy and acceptable fruits

of repentance. But above all, if they have not *reverenced the Son of God*, sent to them with the message of the Father's pleasure, but have either rejected his faith, or falsely professed, or slightly and superficially entertained it; not doing the things, which he commands them, neither honouring his sacraments and ordinances, nor walking in his precepts, neither fleeing for refuge as sinners to his cross, nor standing in awe of the terrors of his coming, for which he had bid them prepare and watch, for this, above all, must they humble themselves before the throne of mercy, and pour out at its footstool, the fulness of penitential sorrow. They must resolve to enlist themselves, sincere and faithful followers, under the banner of this only captain of the world's salvation, well aware what that word meaneth, which the spirit hath given forth, not to return void, to the throne from which it issued:—"The nation and kingdom that will not serve him, shall perish, yea those nations shall be utterly wasted."

To the humiliation of heart, which, sincere and deep, is accompanied with effectual purposes of amendment of their ways, the Christian people, devoutly deprecating the miseries of continued visitations of judgment from Heaven, will join sincere, frequent, and fervent prayer. To them who have faith in God, much more to them who have the faith which the scriptures teach, it belongs to have full confidence in this, as a means of common mercies and blessings from the Lord. Christians know, because the Scriptures teach, that in the day of their calamity "men ought always to pray and not to faint," that they should "call upon God in the day of trouble, pour out their hearts before him and to him commit their cause." But they know that the prayer that alone will be accepted at the throne of God, must be founded in true holiness of heart and righteousness of purpose. They know "that God heareth not sinners: but that if any are worshippers of God and do his will, them he heareth." They know that when "men ask and receive not, it must because they ask amiss, that they may consume upon their lusts" or some unhallowed pursuit, or purpose, or solicitude, the favours which they supplicate.

With clean hands and a pure heart, then, will the people approach the God who heareth prayer, who earnestly deprecate the evils, which seem, in the course of the divine dispensations, to await them. Then are they prepared for the due exertion of their resources of temporal strength. Whatever of these is left them, is with a pious and really repentant people, the germ of a new prosperity, springing up in the last extreme of their depression. To the exertion of them, there is no adequate excitement but in hope, still animated, active and strong. But how, in the mind of a Christian people, can hope so exist under their afflictions, but as founded in their faith and prayer: their faith in the mercy for sin, which God so abundantly, through Christ, has proclaimed and insured—and their prayer out of an humble and contrite heart, that that mercy may be their portion. In such faith and prayer then, my

brethren, God forbid that the people of which we are part, should not find the foundation of hope towards him—sufficient for the trying day of their necessity. Despondency can in no wise become them. They yet are favoured of the Lord with much, on which, if they are not faithless to themselves and him, they may rest the anticipation of a happier and more cheerful day to their country, than that in which they at present live. It is impossible for us as Christians to doubt, that the goodness of Heaven by which we have, in past periods of our experience, been so greatly blessed, may still give us to rejoice in a new and brighter day of prosperity. God forbid that we should cast away our hope in him! Do we unite, with one accord, and with all our hearts, in this sentiment? Then let us be mindful that our hope towards God, can have no proper foundation, but in our humiliation, supplications and all energetic virtue: and let it, at the same time be remembered, that a people's humiliation, penitence and renewed holiness, are those of the individuals which compose it. Let each individual, therefore, be roused to the sense of the part he has to act, in order, to his country's deliverance and happiness, in the day of the Lord's displeasure and judgments resting on it. It is a common illusion, that individuals, in such circumstances, can do nothing. Brethren let us be otherwise persuaded! To individuals it belongs to do every thing, when a community is to be blessed by the repentance, prayers and pious fortitude of its members. Remember, the mercy of Jehovah, promised at the intercession of his holy servant, to the devoted cities of the plain. *If I find ten righteous, within the City then will I spare all the place for their sakes.* There is encouragement to believe that an influence of really righteous purpose, in but comparatively few instances formed into character, and systematically, with exemplary energy exerting itself in the scenes of individual life, may so diffuse itself, as gradually to leaven the whole moral state of a community, in a manner the most favourable to its happiness and welfare. Would to heaven, then, the purpose could be this day formed by individuals, as well for their country's sake as their own souls', that "as for them they and their houses will serve the Lord," with a new and more faithful devotion; that as for them they will follow only that which is good in the sight of God, putting utterly away from them, all that by conscience, reason and the word of God, they know to be inconsistent with his pleasure; that as for them, no example shall be had in their actions, conversation, habits, manners, for aught that is not pure, holy, just, merciful, and in all respects conformable to the evangelical law of truth, and of "glory to God on high, and peace and good will to men." Brethren would no effect follow upon an enterprize of *genuine Christian* virtue thus entered upon by individuals?—Would no blessing influence extend itself from them into society?—Would the example of purity of life and manners—humble walking with God in his appointed ordinances—generous elevated integrity of principle and sentiment pervading all the intercourse and transactions of life—active lively interest in the relief of all accessible moral and temporal misery,

resolute Christian domestic institution and discipline, intrepid assertion of the claims of God, and the interests of truth, virtue, and humanity, and firm discountenance against vice and depravity, however fashionable and honourable, with the ignorant unthinking world, would no effect follow from such determined exertion of conscious obligation in the example, and the measures and discourse, of a comparatively small number of its members, upon the interests and condition of a community? Would no blessing from the Lord for their sakes, extend itself from them over the whole unhappy guilty mass of a people, seemingly as vessels of wrath fitted for destruction? These interrogatories are submitted, and will find perhaps an answer, accompanied at least in some minds with some solicitude to be governed by it, in the formation of the purpose to which they point. They are left with you, as matter that will not, perhaps, be rejected from your meditations, at a season sacred to a more than ordinary engagement of the mind, with the "things which belong to our peace."

FOR THE GOSPEL MESSENGER.

ESSAY ON THE LIFE AND CHARACTER OF BISHOP DEHON.

The essay on the life and character of Bishop Dehon, by the Rev. Dr. Gadsden, which has recently been issued from the press of A. E. Miller, has been hailed with cordial satisfaction and gratitude. No member of the Church among us, can fail, on reading it, to admit the claim of its pious and disinterested author, to his thanks, for putting the public in possession of a biographical portraiture, so replete with interest and instruction. Perhaps no work of individual ecclesiastical biography, has ever appeared in the United States, superior to this, either in value or in beauty. In a style admirably adapted to this species of writing, perfectly chaste clear and unaffected, the reverend author has disposed of materials furnished by a life of unhappily very abbreviated space, and, which had admitted of very little variety or extent of action, so as to make it indisputably apparent, that to the lot of the Protestant Episcopal Church in South-Carolina, it was given, to have in the most distinguished service of her sanctuary, one of the greatest and best men, to whom the United States have given birth. The wealth which she almost unconsciously held in her possession, in the moral, and intellectual character of Bishop Dehon, is displayed, in a manner, which cannot but awaken an emotion almost of wonder; while it is calculated to deepen the regret, still lingering about the memory of this most beloved and valued servant of God. It is not the purpose of this communication, to review or praise the work of Dr. Gadsden. It needs no praise; and it would require an elaborate review to do it justice. There are, however, two circumstances, comprising in them, much of the best excellence of this kind of writing—I mean ecclesiastical and religious biography—so prominent in this specimen of it, that I cannot but advert to them. The first, is, the perfect unity and identity, or *keeping*, as it

is called, which pervades the whole, exhibiting in the subject of the Memoir, from first to last, the same leading features of mind and heart, character and action. Indeed, a more interesting instance of *consistency*, from childhood even to the utmost maturity of life, and in death, will rarely, if ever, be found among the best of merely human beings, than is here, on ample authority, placed before us. The other circumstance alluded to, is the continual interspersion with the narrative and delineation, of reflections and opinions, always modestly, and most unassumingly conveyed, calculated, while they agreeably diversify the exercise of attention, to minister highly valuable instruction to every class of readers.

In the correctness of his information, as to the facts of Bishop Dehon's biography, the author is believed, to be, in general, entirely beyond the reach of question. There is, however, one comparatively unimportant circumstance, in which, it is thought, he will not be unwilling to be told that he has been in error. He asserts, that the Society for the Advancement of Christianity in South-Carolina, originated with Bishop Dehon, p. 223. It is known that it originated with his immediate predecessor in the Rectorship of St. Michael's Church. *He*, for some time before his resignation of that charge, had conversed with many persons on the subject of forming such an institution. His very multiplied engagements, and, perhaps, his distrust of the sufficiency of his general influence, had occasioned a delay of his fondly cherished purpose, until he found himself no longer at liberty to act publicly with his brethren of the Church, in this Diocese. In April 1810, however, when on the eve of his departure with his family to New-York, he proposed to a few persons, Clergymen and others, to meet him at the house of the Rev. Mr. Simons (having himself, then, no residence in the City,) for the purpose of taking incipient steps, in relation to a Society, the object of which should be, the creation of a fund for missionary and other good expedients for the improvement and extension of the interests of the Church in the State. They entered with kind sympathy into the wishes he communicated to them; and signed their names to a paper* which he had prepared, expressing in general terms, the design contemplated, and agreed to procure a meeting of members of the Church, immediately after his departure, to take it into consideration, and if possible carry it into effect. At this meeting, appointed to be held after the departure of the mover of it, from Charleston,† Dr. D. himself, at the instance of the individual referred to, consented to be present. He gave his presence, and was happily instrumental of the admirable organization of the Society for the Advancement of Christianity, which soon took place. To him it fell to influence the members of our Church generally in fa-

* This paper has not been found. It was in the possession of the Rev. Mr. Simons.

† Dr. Gadsden the author of the Essay, was also at this time absent, having accompanied Dr. B. as far as Virginia, where he expected to receive Priest's Orders.

your of this excellent benevolence; and to him it was greatly and indeed chiefly owing, that the Society soon grew into the importance, which from 1810, until now, has enabled it continually more and more, to help the edification of the Church, and the advancement of sound Christianity in South-Carolina. This account rests on a personal knowledge of facts; and is given by one who was a sharer in the transactions in which the Society, as above stated, had its origin. The design was formed by another, although *carried into effect*, by the zeal, wisdom and influence of Dr. Dehon. The author of this statement would not have given it, but under a perfect persuasion that it can detract nothing from the just claim of Bishop Dehon, to be always had in honour, for his inestimable services to the Church in South-Carolina.

E. C. A.

LECTURES ON THE DIVINE ATTRIBUTES.

LECTURE III.—*On the Wisdom of God.*

(Continued from page 40.)

The wisdom of the Deity may be illustrated by metaphysical arguments, and by those which are derived from an examination of his works. The metaphysical arguments were very briefly stated in the first lecture. They were not dwelt upon, because they are not readily comprehended—they are interesting to a very few persons only—and they do not affect the heart, like those considerations which address us through the medium of the senses. The wisdom exemplified in the works of creation and providence, is the theme of innumerable volumes. Indeed the treatises on natural philosophy, and natural history in their several branches, whether they relate to the visible heavens, earth, or ocean—to the sciences of geology, mineralogy, botany, or zoology in its endless variety, what are they but so many witnesses, bearing testimony to the wisdom of the Creator and Governor of all things. Wisdom, that is intelligent action, or action with design, is a property of every rational being. But in the human nature, the traces of it are “few and far between,” while in the divine nature, it shines with a never clouded and intense lustre. It is a sun which never sets. Infallibility belongs to God only, and therefore he is called in the Holy Scriptures “the only wise God.” And he chooses those means which are sure in their effect—which will unerringly accomplish his purpose whether it be in the kingdom of nature, or of grace. In a discourse like the present, we must be content with a few specifications, and these, scarcely more than glanced at.

1. Consider the Sun—the many purposes which it is unceasingly effectuating. Its light, what a fountain of happiness exhaustless, and all pervading! At its return the plant ceases to droop, the bird sings, the quadruped bleats or bellows, the human heart is enlivened, and even material nature in sympathy puts on its gayest tints—the heavens and the earth are clad in gold and purple—or the rainbow rises in its unequalled sublimity and beauty.

From the same Sun issue the streams of heat, not less essential to the existence of organized and vegetable life, and promoting in so many ways the well being of both, the animate and inanimate creation. Here too is the great central power, by which the wheels of the planetary world are set in motion, its harmony secured, and the benefit of suns and systems in spheres beyond it, advanced.

Turn now to the Ocean and trace there the wise adaptation of this means to its many ends, all valuable, all subservient to the benefit of God's creatures. Here is the source, both of salt water and fresh, and thus the minister of health and sustenance to every form of life. Here is the medium of communication between distant regions, and thus the promoter of knowledge, and of the common happiness. "It is always regarded (says Abernethy*) as an excellency in any work, the more various its regular appearances are, and the greater simplicity there is in the manner of producing them. When every several effect has a several particular cause, this gives no pleasure to the spectator as not discovering contrivance; but that work is beheld with admiration, as the result of deep counsel, which is complicated in its parts, and yet simple in its operation, where a great variety of effects are seen to arise from one principle operating uniformly. This is the true character of the works of God: for instance gravitation which causes the regular motion of the planets—the descent of vapours in refreshing rains—the perpetual flux of rivers—the ebbing and flowing of the sea—the stability of the earth, and is the foundation of all human mechanical arts. This simple cause is evidently an active force, and therefore cannot be ascribed to matter which is wholly inactive. It must be attributed to God—the first mover, as his work."

II. Consider some of the wise provisions in the *vegetable* kingdom. "Such vegetables as are weak and not able to support themselves readily and naturally, remarks Derham,† make use of the help of their neighbours, embracing and climbing up upon them, and using them as crutches to their feeble bodies. Some by their odd convolving faculty, by twisting themselves, like a screw about others; some advancing themselves, by catching and holding with their curious clasps and tendrils equivalent to the hands; some by striking in their rooty feet; and others by the emission of a natural glue, closely and firmly adhering to something or other that administers sufficient support unto them." There are plants, in countries subject to drought, which contain not only moisture enough to supply their own vegetation and wants, but afford drink also, both to man and other creatures, when the waters every where fail. The leaves of the wild Pine are channelled to catch and convey water down to the reservatory which is closed at top to hinder evaporation. It has threads by which the seed is attached and held fast to the boughs of other trees, and when it sprouts the stalk rises perpendicular, so that the water in the cistern may not fall out. The Bejuce in China, has its end hanging downwards, and when

*Vol, i. p. 273.

† Derham's *Physico Theology*. p. 418, 423.

it is cut, a spout of water clear as crystal runs out, enough for six or eight men. It is the common relief of the herdsman on the mountains. The Waterwitch of Jamaica grows on dry hills where no water is to be met with, and affords plentifully a limpid, innocent and refreshing water, on being cut into pieces two or three yards long. The same property, says Mr. Ray, belongs to the Birch tree in early spring.

III. Let us consider some of the properties of the *animal economy*. The body is fitted for its appointed sphere of action, thus the beast for the land, the bird for the air, the fish for the water, and the amphibious for both land and water, each alternately being its habitation. Wings would encumber the Ox, but without them the Eagle would perish, for it could not seize its prey. The fins of the fish are as necessary as the feelers of the insect. The reptile could not move with the needful rapidity, but for that remarkable power of muscle—of dilatation and contractions, which is not necessary to the walking animal. "Some have to walk over glass or other smooth surfaces, and therefore have sharp hooked nails,* or skinny palms to their feet, to enable them to stick on, by means of the pressure of the atmosphere. Some need swift motion to enable them to overtake their flying prey, and their own want of wings is supplied by the help of their webs, which they dart out and sail away upon. They who have both to swim and walk, have their hindmost legs with commodious joints flat, and bristles on each side towards the end, serving for oars to move in the water, and then nearer the body are two stiff spikes, enabling them to walk when occasion is."

Some have innumerable eyes which are of excellent use for the ready seeing and darting at small flies all around them, by which they are sustained—or as they have no neck and cannot move the head, the defect is supplied by the multiplicity of eyes. In Hares the two eyes are protuberant, and can take in nearly a whole sphere, whereas in Dogs that pursue them, the eyes are set more forward in the head, to look that way more than backward. As by his eyes, so also by his olfactory nerves, larger than in other creatures, the Hound is aided in his purpose. A Snail sends out its eyes at a distance, they being contained in their four horns, so that they can be circumvolved here and there. A Mole needs, and therefore has very small eyes, which it can withdraw within the hair placed to guard them. Every animal has at least two eyes, so that it is prepared for the misfortune of loosing one, and yet the object seen is not multiplied, but appears as one, though seen with two or more eyes. The animals which catch their prey in the dark, have eyes that can take in the faintest rays of light, and more a radiation from the eyes, as you may observe in the domestic Cat.†

In Man, the eye is defended by the lid and the lashes, these give warning, keep off motes, and shut out excessive light. They grow but to a certain length and need no cutting as many other hairs of

* Derham, p. 363. † Derham, pp. 90, 91, 93, 94, 100, 101, 106, 108, 109, 110, 361.

the body do: their points stand out of the way, and so nicely are they adapted, they bend upwards in the top lid, and downwards in the under lid. Birds and Quadrupeds who frequent hedges and long grass, and who have no part ready like the hand to fend off annoyances, have a more suitable defence than the eyelid, in the nictating membrane. Fishes have the same, for in the waters there is no occasion to moisten and wipe the eyes as the lids do.* I have dwelt on the eye, for Sturanius well remarks, that there can be no speculative Atheism in any one that well surveys this part of the body.

The means of defence which every creature has, interestingly illustrate the divine wisdom. The Fire-fly by its peculiar property frightens away its enemies. The shell of the Tortoise is a stout guard to the body, and affords a safe retreat to the head, legs and tail. The Salamander puts out the hottest fire by a thick slimy matter. The Serpent by the terror of its poison protects the whole race, and as it is sufficient, only a few of the species are armed with this deadly weapon. The Crocodile and the Shark are powerful in defence, but when they act on the offensive they are eluded with comparative ease, for the one can catch only before it, not on the side, and the mouth of the other being under, it must turn before it can seize; and thus there is some time to escape. All animals have most sensitiveness at the tip of the finger, the beak, the proboscis, or the extremities generally, a circumstance which contributes not a little to their security.

The *vis medicatrix*, that is the provision made by the Divine Creator, for remedying the derangements in the physical economy which disease or accident may occasion, is very remarkable. The eye when greatly wounded, often recovers its sight by means of the aqueous humor. This humor being drawn out for an experiment, in two days nature resupplied it, and the bird saw again.†

The skill displayed by irrational creatures in providing for the sustenance and shelter of themselves and their young, compels us to admit that instinct is superior to reason. No man ever provided for his own family a more suitable house, or for his crop a safer barn, than the Silk-worm annually prepares for herself. The Ant does not relax in, or postpone the work, which not done in the summer, cannot be done at all. The Eagle "makes her nest on the high rock, (says Job,)" or she soars almost out of sight that she may enlarge her field of vision, and so discover the prey at a vast distance. The Deer stops at a whisper, erects his ears and prepares to catch every sound, that he may hurry with his young ones, if danger be nigh, to the impenetrable thicket. The Fox feigns himself dead to catch the animals that come to feed on him, or lays his tail on the nest of the Wasp, or of a Crab-fish under water, and so obtains his prey. To free himself from insects he goes into the water with a lock of wool in his mouth, which he drops when they have all retreated to it.‡

*Derham, pp. 239, 241. †Derham, pp. 243, 106, 107. ‡Derham, pp. 128, 206, 204.

To a few other particulars your attention is invited. The tongue of the Cat (remarks Mr. Rennie) is constructed like a curry comb, or a wool card, which serves for lapping milk and filing minute portions of meat from bones, also for keeping the fur smooth and clean. She is often seen licking smooth, the fur of her kittens. But she has another similar apparatus, the soft spongy cushion of her feet, which she moistens with saliva, and therewith brushes her head, ears and face, occasionally extending one or more claws to comb straight any matted hair that the foot cushion cannot bring smooth. The foot of certain flies still more closely resembles a curry comb, and they often brush their wings and head, and also one foot by the other.

Some parts of the body, as the arms, hands and legs, can be moved by an act of the will, but over other parts, as the heart, stomach and arteries, the will has no control. This distinction marks the wisdom of the Divine Creator; for man's well being, and indeed his existing at all required that the will should have the power in the specified cases which it does not need as it respects the other parts of the body.* But let us look at some other wise arrangements in *man's* physical economy.

Children have no teeth, whilst they are not able to use them, but to hurt themselves or their mother, but when they can take in substantial food, and begin to need teeth for the sake of speech, they begin to appear and gradually as they are more and more needed. The tongue, teeth and lips subserve his sustenance: the first by taste, prevents what would be noxious, the second prepares the food for digestion, the third closes the door against what the eye or the smell rejects. These agents also minister to speech. The various sounds cannot be made, if either of these agents is wanting. Let any man take notice as he pronounces the alphabet, and he will perceive how its sounds are brought about by the lips, the tongue, the teeth, the roof of the mouth, or all of these instruments conjoined.† The hand is an instrument of help and defence, and of conveying ideas to a distance where the voice cannot reach, or when the voice has failed, as in the dying hour. It can say to the mourner be still—can point to the heaven of hope—inform that the heart is engaged in prayer, and communicate to the bosom of affection, the tender farewell. Do you say it is man's wisdom which has discovered this method of imparting thought? Is not human wisdom derived from the divine, and was it not the wise Creator who supplied this useful instrument? The countenance is also an index of the mind and heart. "A thing seen or heard that is shameful, affects the cheeks with modest blushes. If it pleases the fancy the muscles of the mouth and face are affected with laughter—a thing causing sadness demonstrates itself by causing the eyes to emit tears, and the muscles of the face to put on a sorrowful aspect. There is also the sour look produced by anger and hatred—the gay

* See Nieuwentyt's Religious Philosopher, Vol. i. p. 322. † Derham, p. 195.

and pleasing look accompanying love and hope. With the brow (says Pliny) we deny or consent, and we shew our pride."

The great variety of men's faces, voices and hand writing, is eminently worthy of remark.* Had it been otherwise what confusion, disturbance and mischief, would the world have lain under. No security could have been given to our persons, no certainty to our possessions, no justice between man and man, no distinction between friends and foes, good and bad. Our courts of justice can testify the dire effects of mistaking men's faces, of counterfeiting their hands and forging writings. Surely it is ordered in infinite wisdom that every man's face can distinguish him in the light, his voice in the dark, and his hand writing speak for him though absent, and be his witness, and secure his contracts in future generations.

The stamp of divine wisdom on man's *moral nature* is evident. "Together with self-love (says Abernethy†) wisely implanted in every one, in order to provide for private happiness, God has united men under the general law of benevolence, which attracts free agents into a beautiful harmonious society, as by the force of gravity bodies are united into a regular connected system. What could be better contrived to preserve the common peace, and promote the common felicity of a multitude, than to charge every one with the care of his fellows, and make his own happiness depend upon it." It is thus as the poet expresses it, that self-love and social are the same.

But the wisdom of this creature man, manifested in the progress of the sciences and the arts, and in so many other ways, what is it but a demonstration of the wisdom of his Creator—the underived source of all the excellencies of his creatures. "The highest improvement, (excellently is it remarked by Abernethy,‡) and the best use of understanding, can never exceed, nor indeed equal the original fountain, from which all knowledge flows; and therefore the wisdom of God is absolutely supreme. Since God only hath "put wisdom into the inward parts, and given understanding to the heart," all the measures of wisdom which any created and finite being can attain unto, must needs be inferior to his, for the effect can neither originally have, nor ever possibly arrive to the perfection of the voluntary complete cause, nor can their (human) acquirements rise to an equality with the Divine understanding; for the very capacity of improvement is derived from him, the means are under the direction of his providence, and the success depends on his good pleasure. And the increase, implies an imperfection from which the first cause is absolutely free, whose wisdom, as all the other excellencies of his nature, is incapable of any addition or diminution."

The *relation* which the different kingdoms of nature bear to each other, is a very interesting illustration of the divine wisdom. The mineral is the medicine for the animal, and the material for the arts. The vegetable is the food of the animal, which, when the vital prin-

* Derham, pp. 307, 309. † Abernethy's Discourses, Vol. i. p. 276.

‡ Abernethy, Vol. i. p. 263.

ciple has departed, is in turn the food of the vegetable—an arrangement peculiarly obvious in the Umbrella plant, in which, innumerable insects, attracted by its sweet exudation perish, and thus minister to the growth of the plant.

Nothing has been created without a purpose, and that a useful one. Even the desert of Arabia, called barren, affords the means of vivification to the egg of the Ostrich, and to that bird in its earliest days. If any thing appears useless, it is appearance only. Because man is ignorant of the use, he presumes there is none. Knowledge would, dispel all doubts on the subject.



ON SEPARATING THE ANTE-COMMUNION SERVICE FROM THE MORNING PRAYER.

To meet the wishes of some few persons, who have thought our services, as prescribed in the Prayer Book, too long; it has been said that they might be divided, thus:—Morning prayer, then after an interval of an hour or more, the Ante-communion service, followed by the Sermon. It is understood that this accommodating arrangement has taken place at a Church in Philadelphia. Some persons have supposed that such a division was common in England many years ago, and that it is not unusual now. But this is a mistake. The extract published below refutes the opinion as *to times gone by*, and as to the present custom, I am informed by one lately from England, that he has noticed in some of the Churches morning prayer, and after an interval, the Litany and Ante-communion service, but never the latter by itself. One great objection to any departure from the received custom of our American Churches is, the danger of another and another change. And this is no imaginary fear, for in a late Gambier Observer I find it stated as follows: "On Thursday morning at 9 o'clock, after reading the Ante-communion service and the Creed, he (Bishop M'Ilvaine) preached." It is evident that this proceeding if not contrary to the 45th Canon, is, as we have shewn above, contrary to the usage in England, and altogether new in our country. If Canon 47 which allows a Bishop to make a prayer for an extraordinary occasion, authorizes this act, I hope it will be understood, that Presbyters and Deacons cannot follow the example, but with the *express* direction of their Bishop. The following instructive extract is from page 214 of a late work, entitled "A Sketch of the Reformation in England," by the Rev. J. J. Blunt, "Peremptorily as some have asserted, that our morning service for Sundays consists of three services intended for three several hours of prayer, and extravagantly long, merely owing to this clumsy consolidation of them all, it would not be easy to prove that such division did ever in fact exist. Two services probably are united, the Morning Prayer strictly so called, being one; the Litany and Communion the other; but that the two latter, again were ever separated seems very doubtful, or indeed that the first continued for any great while after the Reformation to be severed from the rest."

ADMONITION AGAINST SABBATH-BREAKING.

BY THE REV. JAMES STONHOUSE, M. D.

Neighbour,—The profanation of the Lord's day, or Christian Sabbath, is become so shamefully common among *all* ranks and conditions of men, that it is the duty of *every one*, who wishes well to his fellow-Christians, to the rising generation, and to our country, to do all in his power to *awaken* and *reform* those who are chargeable with it.

Let me therefore remind you, that, at the *creation*, God appointed *one* day in *seven* to be kept *holy* for religious purposes; that he has required this in the *law of Moses*, particularly in the *fourth* commandment; and that it is required likewise in effect by *Jesus Christ*. The *Lord's Day*, so called in remembrance of his resurrection on that day, was kept *holy* by the Apostles and first Christians, and in *all* Christian nations ever since. It is therefore most evidently *the duty* of every Christian to observe it, as a *day of rest* from work, buying, selling, travelling, except in cases of great and unavoidable necessity, and from all kinds of sport and diversions; and he is to employ this day in attending at Church both morning and afternoon—in reading the Bible and good books at home—in instructing his family—in serious reflections on the duties he is to discharge—on the temptations to which, through the following week and future life, he may be exposed—on what is likely to be his doom and state through eternity—and in earnest prayers to God for pardon, assistance, strength, and eternal life, through the merits and mediation of our Lord Jesus Christ.

To spend the sacred time in amusement and idleness, or in frequenting coffee-houses, taverns or ale-houses, and to neglect the *public* and *private* duties of the day, is an high affront to the *authority* of God, a base, ungrateful return for the love and grace of our Saviour; an unspeakable injury to yourself, to your family, and to the nation. It exposes you to the penalties which *our laws* inflict on Sabbath-breakers, and tends to bring the judgments of God on our country. It leads you to bad company, to an habit of idleness, drunkenness, extravagance, and so to ruin; as many have acknowledged, who have suffered at the place of execution. It finally tends to destroy all serious thought and religious concern, to harden the heart, and so expose you to *everlasting* destruction.

You are therefore, by *all* these arguments, earnestly intreated to consider your *duty* and *interest*; immediately to leave off this pernicious practice of *Sabbath-breaking*, and apply yourselves vigorously to the *proper duties* of that holy day. It is particularly desired, that the next time you go to Church, you would consider the *response* which you make after the minister hath read the *fourth* commandment; and that it will be base hypocrisy, and a horrid insult on the heart-searching God, to *beseech* him to *incline your heart to keep that law*, unless you are sincerely and fully resolved to keep it. The *Sabbath*, comfortable reflection! was designed as a *day of blessing*: may you never more, by your idleness, profane-

ness, or any other cause, turn that *blessing* into a *curse*.—For death will soon close (forever close) the day of grace and mercy. And, if you now neglect, and especially after this *faithful warning*, “the things which make for your peace, they will *then* be hid from your eyes;”—*Luke xix. 42*—you will then find no place for *repentance*.

THE PRESENT ASPECT OF PROVIDENCE.

The following correct and appropriate remarks, relative to the present political difficulties of our country, are from the Presbyterian. We cordially unite in its concluding suggestions.

We express no opinion as to the wisdom, expediency, or constitutionality of political measures, either past or in prospect. It is a settled principle with us, not to meddle with *Politics*, properly so called; but placed as watchmen on the walls of Zion, we feel under solemn obligations to sound an alarm when we see impending danger. And if ever a nation was placed in jeopardy of losing its most inestimable blessings, these *United States* are now rapidly approaching such a crisis. The cloud which has been gathering on our horizon, grows blacker and blacker every hour, and seems just ready to burst upon us with a flood of miseries which no sagacity can measure, either as to their degree or continuance. And yet the people of these middle States have scarcely opened their eyes on the alarming aspect of Divine Providence. It is entirely beyond our prescribed sphere, even to suggest what political measures should be adopted to meet the coming crisis. We leave such things to the wisdom of Congress, and to be discussed by professed politicians. The views which we desire to give are entirely of a moral and religious character; and we entertain the opinion, that at such a time much depends upon the faith and prayers of the Church. Our single object in these remarks is to stir up Christians to consider the danger which hangs over our country, and to unite in earnest humble prayer, to the King of kings, and Governor of nations, that he would spare this guilty land.

Is it not expedient, yea an urgent duty, at such times, for all religious societies, and ecclesiastical bodies of every denomination, to appoint *a day of humiliation, fasting and prayer*, in relation to the warnings of Providence? If some plan could be devised, by which all Christians might unite their supplications on the same day, it would be desirable: but as such concert would require considerable time for correspondence, *it is respectfully proposed, that every congregation appoint such a day for its own members, without delay.* “Who can tell if God will turn and repent and turn away from his fierce anger, that we perish not?” And “let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach.”—*Jonah iii. 9. Joel ii. 17.*

POETRY.

A FAST-DAY HYMN,

BY THE REV. JOHN NEWTON.

CONFESSION AND PRAYER. — Dec. 13, 1776,

Oh may the pow'r which melts the rock,
Be felt by all assembled here!
Or else our service will but mock
The God whom we profess to fear!

Lord, while thy judgments shake the land,
Thy people's eyes are fixed on thee!
We own thy just uplifted hand,
Which thousands cannot, will not see.

How long hast thou bestow'd thy care
On this indulg'd ungrateful spot;
While other nations, far and near,
Have envy'd and admir'd our lot.

Here peace and liberty have dwelt,
The glorious gospel brightly shone;
And oft our enemies have felt
That God has made our cause his own.

But ah! both heav'n and earth have heard
Our vile requital of his love!
We, whom like children he has rear'd,
Rebels against his goodness prove.

His grace despis'd, his power defy'd,
And legions of the blackest crimes,
Profaneness, riot, lust and pride,
Are signs that mark the present times.

The Lord displeas'd, has rais'd his rod;
Ah, where are now the faithful few
Who tremble for the ark of God,
And know what Israel ought to do?

Lord, hear thy people ev'ry where,
Who meet to mourn, confess, and pray;
The nation and thy Churches spare,
And let thy wrath be turned away.

From the Churchman.

WHITE.

"Clarum et venerabile nomen."

It was a consecrated place,
And thought still lingers there,
Where first I saw thee face to face,
And heard thy voice in prayer.
Though thousands throng'd each long
I dwell upon thy mien, [drawn aisle,
As though alone it fill'd the pile,
So saintly and serene.

And there, array'd on either hand,
A goodly sight to see,
Rose up our apostolic band,
A glorious company.
And still I deem that hour most blest,
When round the shrine they stood.
With thee, the father of the rest,
A holy brotherhood,

Age had foreborne thy frame to bow,
Thine eye, without eclipse
Seem'd ready, like thy reverend brow,
For Heaven's apocalypse;

And well the thoughts that o'er thee
Might be of triumph high, [stole,
Like those which swell'd the patriarch's
When he desir'd to die. [soul,

For lo! the vine thy hand did plant,
Extends its grateful shade,
Where every tired inhabitant
May sit, nor be afraid.
Its fair succession spreads apace,
Till scarce the land has room,
Foretold, like erst a kingly race,
To "stretch till crack of doom."

O may thy light which lingers yet,
Long, to our wishes fond,
Give promise by its glorious set,
Of better things beyond.
A happy fate, old man, be thine,
Deserving of thy fame,
And robes reserved in worlds divine
As pure as thine own name!

RELIGIOUS INTELLIGENCE.

Acknowledgment.—We have to acknowledge the liberality of a "Layman," the same recognized on a former occasion, who has sent the amount for 5 copies of the Gospel Messenger, as he says "for the encouragement of our work."

Convention of South-Carolina.—The 45th Annual Convention of the Church in this diocese, was held in Charleston, on the 13th and 14th days of February last. There were present, the Bishop, 21 Priests, and 15 Lay-Delegates; being the smallest lay representation we have had for several years. The very interesting address of the Bishop, will be found in our present number. But little other than the usual business was transacted. The Bishop is *ex-officio* President of the Convention, and the Rev. Dr. Dalcho, was unanimously re-elected Secretary and Treasurer. We give the following abstract, until the Journal is published. The Standing Committee for the present year, consists of the Rev. Dr. Gadsden; the Rev. Mr. Gervais; the Rev. Dr. Dalcho; the Rev. A. Gibbes; the Rev. Mr. Hanckel; Mr. David Alexander; Mr. Thomas Lowndes; Major S. Wragg; Mr. James Jervey; Mr. Joshua W. Toomer.

The following Delegates were appointed to represent the Church in this diocese, in the next General Convention: the Rev. Dr. Gadsden; the Rev. Mr. Thomas; the Rev. Mr. Taylor; the Rev. Mr. Hanckel; Mr. William Heyward; Mr. Thomas Lowndes; Mr. John Potter; Mr. R. J. Turnbull.

An interesting report was made by the Committee on the General Theological Seminary; and several resolutions on the subject were adopted. The Committee express their deep gratitude to God for the present condition and prospects of the Seminary, and commend it to the constant prayers and vigilance, and affections, and services of the whole Church; and invite the pious and the liberal to appropriate a portion of their charity fund to the wants of the institution. The parochial Clergy are requested to collect from each communicant in their respective congregations, the sum of twenty-five cents, in aid of the important object of lessening the wants of Seminary. A resolution was likewise adopted, requesting the members of our Church, to contribute to the increase of the "Bishop Bowen" Scholarship, instituted by the Convention.

The parochial Clergy are required to give notice in their several Churches, on the Sunday preceding the meeting of the Convention, that divine service and a sermon, may be expected every day during the sitting of the Convention; and Preachers were accordingly appointed for the ensuing year.

A letter was read by the Bishop, from the Secretary of the House of Clerical and Lay-Deputies, on a proposed amendment of the second Article of the Constitution.

Society for the advancement of Christianity in S. C.—The Anniversary was celebrated at St. Michael's, on the 12th of February. After divine service and a Sermon from *Acts xvii. 2*, by the Rev. Philip Gadsden, Rector of St. Paul's, Stono; the annual Report was read, and the following Officers elected:

Rt. Rev. Dr. Bowen, President; Mr. Thomas Lowndes, Vice-President; Mr. James Jervey, Recording Secretary; Rev. Paul Trapier, Corresponding Secretary. *Trustees*, Rev. C. E. Gadsden, P. T. Gervais, F. Dalcho, C. Hanckel, A. Gibbes; and Messrs. R. J. Turnbull, Henry Deas, T. W. Bacot, Elias Horry, J. S. Cogdell, C. J. Colcock, and S. Wragg. At a meeting of the Board of Trustees, Thomas Gadsden was re-elected Treasurer, and on the Book Committee, Rev. F. Dalcho, Rev. C. Hanckel, and Mr. E. Horry and Mr. P. J. Shand.

Pro. Episcopal Missionary Society, composed of Young Men and others.—The Anniversary meeting was held on the 15th February. Only one Missionary station has been aided during the year, but the receipts having increased, the Society will be able, if a Missionary can be obtained, to do something during the coming year. The usual Officers were elected.

Diocesan Sunday School Society.—At the Anniversary meeting of the Diocesan Sunday School Society of South-Carolina, held at St. Stephen's Chapel on Monday the 18th February, 1833, at 7 o'clock P. M. Present. The Rev. Mr. A. Gibbes in the Chair, J. W. Mitchell, acting Secretary.

The Meeting was opened with a prayer by the *Chair*, after which the Report of the Board of Managers was read. It was resolved that the Report be published by the Board under their direction, with such further amendments as they may deem expedient.

Resolved, that the Corresponding Secretary be requested to write to the Rectors of the Parishes, having Schools not auxiliary, urging upon them the advantages of becoming auxiliary to our Society.

Resolved, that the Diocesan Sunday School Society be, and the same is hereby commended to the patronage of Episcopalians throughout the Diocese: and that any contributions received, be put at the disposal of the Board, for the promotion of Sunday Schools generally throughout the Diocese.

Resolved, that the proceedings of this meeting be published in the Gospel Messenger. The following persons were then elected as the Board of Managers for the ensuing year:

The Bishop of the Diocese, *ex-officio* President; Clergymen having Auxiliary Societies and Schools, *ex-officio* Vice Presidents; the Superintendents of Auxiliary Schools, *ex-officio*, (and 12 others) Managers. After prayer by the *Chair*, the Society then adjourned.

Pennsylvania.—The 21st annual report of the "Society for the advancement of Christianity" in this diocese, states that there are 52 annual subscribers who have paid, some have increased their

subscriptions to twenty or twenty-five dollars annually for 6 years. The whole amount of receipts was \$2304. Fifteen Missionaries have been employed during the year, and six young men assisted in obtaining education, with a view to the Ministry. They have three beneficiaries at the General Theological Seminary.

New-York.—Extracts from the Journal of the Convention of this diocese, continued from our last (p. 62). “The congregation (of St. Luke’s, Rochester) is divided into *twelve sections*, containing in each the families most contiguous to each other, and numbered from one upward. These sections are made to facilitate two kinds of parochial intercourse. The first, that of visiting from house to house, distinguished by the name of family visits; the other that of assembling the members of each collectively, in some house in the section, to which the appellation has been assigned of pastoral visits. A very slight notice on each Sunday that the “family visits” will be on such days, in such sections, prepares every individual to receive the clergyman. Time is not only saved, the individuals found at home, but what is much more important, prepared in the domestic arrangements so as to allow of that conversation and frequently religious exercises with the assembled family, which is so important, and under ordinary circumstances so difficult to attain. The principal object of the “pastoral visits” is to bring the members of the Church, living in the same neighbourhood, into an acquaintance with each other. They are occupied partly by conversation, and partly by religious services, conducted entirely by the Rector, of exposition of the scriptures, prayer, &c. The Epistle for the week has during the past year been made the subject of comment. Any poor or sick, known to require relief, are named, and commended to the attention of the section.

“Two of the sections receive family visits, and two united a pastoral visit weekly; and by this means each family in a large congregation, if the engagements be kept, may have parochial intercourse with their pastor once in three weeks.

“During Lent, on the ordinary occasions of public service at that season, *sixteen lectures*, expository and practical, *on the book of Common Prayer*, were delivered: a printed list of the subjects having been at the commencement prepared for the congregation. The Rector has reason to hope that they were productive of good results for the interest of the Church, and the piety of his people.”

“St. Clement’s Church, New-York, has been opened daily for prayers during the prevalence of the pestilence, and the primitive practice of the celebration of the holy Communion every Sunday has been found attended with highly beneficial results.

“A parish library has been commenced with about 80 volumes, a kind contribution to which of some valuable books from the venerable Archdeacon Wix is here very gratefully acknowledged. The Sunday School has not relaxed its exertions during even the worst of the sickness, and not one scholar has been lost by death.

"The Rev. Antoine Verren, Rector of the French Church du St. Esprit, reports that the congregation of that Church has sold, in the past year, the Church edifice which it formerly occupied in Pine-street. That ancient monument, erected 128 years since by the Huguenot Refugees from France, exists no longer. It is about to be replaced by a building, simple, but noble, in its architecture. That building would have been erected by this time, had not the terrible disease which has this summer visited our country and desolated so many families, prevented." . . . "With the sanction of the Bishop of the diocese he has revised and corrected the translation of the Book of Common Prayer used in the congregation since its union with the Protestant Episcopal Church."

In St. Luke's, New-York, there has been *daily morning* prayers from Easter to the 1st of September, to which *daily evening* service was added during July and August.

St. Peter's, New-York; "the Sunday School, which owes its origin and past success to the indefatigable and praiseworthy labors of the students of the General Theological Seminary, is now taught in the basement room of the chapel, which has been fitted by the Vestry expressly for this purpose, and is under the general supervision of the Rector. At the last report it numbered 37 teachers (22 of which are students) and 417 scholars. Connected with the school is a Mite Society. The unobtrusive labours of the benevolent individuals who have devoted themselves to its management, have been the means of relieving much misery and distress in our neighbourhood, and particularly among the families of the Sunday School children.

"The parish is much indebted to a number of the students for their truly valuable services in conducting the music of the sanctuary."

St. Thomas, New-York, "the endowment of \$2500 for a scholarship at the General Theological Seminary is completed, and a beneficiary is now assisted by it. A valuable library of 200 volumes, is deposited in the room at the Seminary appropriated for the beneficiary of this Scholarship. It was purchased chiefly by the ladies of the Congregation.

City Mission New-York.—The second Anniversary was celebrated on the 10th of January. There was an exhibition in the Church of the Infant School. Peter A. Jay Esq. in addressing the meeting spoke of the "high Christian duty of 'preaching the Gospel to the poor,'—and drew his arguments upon this point, from the reply of our Lord to the messengers of the Baptist. That He was the dispenser of spiritual blessings to the poor,—was enumerated by the Saviour himself among the characteristics which should approve him to his forerunner and his disciples to be the very Christ. The same characteristic should mark his followers. Mr. Jay felt that arguments drawn from the scriptures might perhaps suffer in the hands of a layman. He proceeded to advocate the claims of the Society to general support, upon other grounds. It appealed

to the lover of social order, of the security and permanence of our civil institutions. The diffusion and cultivation of pure religious principle among the mass of our population is, he remarked, indispensable to the preservation of this republic, admirably constituted as it is. Every citizen, of whatever character has here an equal share in controlling the public administration of affairs. Intelligence,—mere knowledge—human science, is—and who will not; rejoice at it—extending its light through every corner of the land—power is thus conferred,—mighty for good, or terrible beyond conception for evil. To be a blessing to the country, a controlling influence must be mingled with this intelligence;—men must be made virtuous, they must be subjected to the sway of religious principle,—or inevitable confusion and ruin must be the speedy issue. The security of property, of individual rights and social enjoyments, demands vigorous effort in the support of such schemes as by the wise and good may be devised, for the infusion of this necessary leaven into the growing mass of intelligence.

The Rev. Mr. Cutler spoke "Of the rife of infidelity,—and the fact that it resides in,—not the dregs of society, but a higher, more interesting and—if continuing infidel, more formidable class,—the rising artisans and mechanics—and youth of inquiring mental habits, but left to the independent pursuit of such knowledge as is most congenial to the natural taste; and gave at length the convictions which observation had formed in his mind upon the subject. He regarded the opening of *freet-churches*,—and affording frequent opportunities to attend the judicious presentation of divine truth, as the most effectual and best mode of combating and subduing the alarming evil in question."

In the report, the Infant School held in the basement story of the Mission Church it is said is regularly visited by a committee of ladies, and to have had during the two years since the Society was formed 422 Scholars, average attendance 130, Teachers 3. In the Sunday School, Teachers 36; Scholars 398. In the Church, Communicants 115; Confirmed 15, Baptised 48. Distributed by the Missionary among the poor, \$1200; visits by him in the year, 955.

Extracts from the Journal of the missionary (Rev. Mr. Cutler.) The account of a week:—"Preached two sermons in the Mission Church on Sunday—attended three funerals during the week, which occupied three afternoons—preached a lecture at the mission Church on Thursday night, wrote a paper for the Churchman on the City Mission, and made thirty visits for the Society. I endeavoured to comfort a poor widow, No. 1 Ludlow-street; instructed a sick widow, 35 Oak-street; found a place for the son of another widow at a brush factory, 357 Pearl-street; made exertions to hire a room for a poor widow whose husband was drowned, (29 Monroe-street); reproved seriously a female communicant for intemperance: addressed a group of children, at a funeral, (224 Cherry-street)—relieved, by alms, a sick widow, a poor widow, and a poor stranger.

Bought a month's bread for a destitute family—advised with a poor woman in a cellar, who wished to part with an intemperate husband—called and conversed, and prayed with a new communicant of the Mission Church in a cellar, No. 65 Catharine-street—called upon one of our Sunday School teachers, and attended the anniversary of the New-York Protestant Episcopal Sunday School Union, in St. John's Chapel.

I make this little memorandum, not because I wish to magnify my poor services; for the imperfection of which, the Lord forgive me for his Son's sake; but because there may be some persons who think this is not a mission to the *poor*.

I proceed to notice *cases*, which are among the most interesting that have come under my observation.

I. The case of ———; a young woman, now a teacher of the Sunday School of the Mission Church, and also a communicant.

M. N. was left an orphan—was put out to service—sent to Trinity Church Sunday School—remained there three years—went to learn a trade—neglected religion—two years afterwards something awakened her attention to the subject; she became thoughtful—at this time heard of the Mission Church, went, became serious, desired confirmation, and is now, I trust, a Christian in the road to heaven.

Her sister, two years younger, was also put to service—was *not* sent to Sunday School—soon became unprofitable; went from place to place, and is now, at 17 years of age, in a very different course of life.

Where shall our Sunday School scholars, who are poor, go to public worship after they get beyond Sunday School instruction? Most naturally to a free Church.

II. The case of ——— and ———; a mother and a daughter; now communicants of the Mission Church.

At the lecture last Thursday evening, (March 29,) I happened to stop after the meeting was dismissed, to converse with a poor woman, who had disturbed us during the service by groaning aloud.

After speaking mildly and kindly to her, a young woman who was near me said, "I wish, Mr. ———, you would call and see my mother." "What is her name?" I replied, "where does she live?—very well." The next day I called, and was received by a very respectable middle aged woman, who conducted me to a decent parlor on the first floor, furnished plainly but with care. After sitting down I said, "your daughter, I presume, asked me to call and see you." "Yes, Mr. ———; I hope you will excuse the liberty. I wished to see you, not only on my own account, but on account of my daughter." A little pause ensued; I inquired, "Do you go to the Mission Church?" "Yes, Sir." "How long have you been there?" "Ever since it was opened." "Did you attend any Episcopal Church in the city before?" "No, Sir." "Have you been brought up Church people?" "No, Sir; we were brought up 'Friends;' but for some years past we have felt an interest in the Episcopal Church." "How long have you been in this city?"

"About a year and a half." "And have you not attended any Episcopal Church?" "No, Sir; not in the day time." "Why not?" "Because I had no seat, and we could not afford to hire one." "Excuse my asking these questions; I have a particular reason for it. What is your husband?" "He is a *City* —, a very kind husband; but we have lived in retirement from motives of economy." "Where you glad when you heard that the Mission Church was opened?" Tears were the first answer, "O yes, Sir!"

"Well," said I, "now let me inquire about your religious feelings." "Why, Mr. —, I hope I am a Christian. I have had nothing else to comfort me, but my religion. But I have never been baptised—I wish to come forward to baptism; and, Sir, my daughter does also."

I then examined Mrs. M. about her repentance towards God, and faith in our Lord Jesus Christ; and feeling a hope that the work of salvation was commenced, although I could perceive it had been much impeded by neglecting the means of grace, I gave her encouragement. She left the room, and brought in her daughter. "Well," said I, "I have come to see your mother, and she tells me, that you have truly repented of your sins." "I hope I have." "If you have, it will show itself by fruits. Have you been led to read your Bible? Have you in prayer to God spoken to him with sorrow for your sins, and asked his forgiveness for Christ's sake? How do you feel now when in company with your young companions? Do you feel that they need something which they have not?" "For about a month I have felt so, Sir." "Why a month?" The mother then said with tears, "I lost a sweet little child about a month ago—and M has been serious ever since."

After further conversation, I went to prayer with them—and intimating that they might be baptized on an early Sunday, I took my leave.

May not the Mission-church draw, from a dangerous retirement, many such families as this, which might otherwise be lost, at least to our Church? Irreligion is not only a deficiency, but a disease; and you must restore the subject to health, before he is aware of the value of your medicine.

NEW PUBLICATION.

A Pastoral Letter to the Clergy and Members of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in the City of New-York, October, 1832—This is Episcopal counsel addressed not to mankind in general, or their fellow-citizens of all the States or of any particular State but to "*the fellow members of their communion,*" *Christian ministers and Laymen*. Attention is called "to some subjects, contemplated by us as important to the spiritual interests of the members of the Church. We shall pursue this plan on the present occasion; and the subjects which we select, are the relations in which we stand to the civil government of our country, to professing Christians of other denominations, and to the world at large." A part of the letter is historical. It mentions that, since the last General Convention, two dioceses (Alabama and Michigan) have been added to our ecclesiastical confederacy, three Bishops have departed this life, four Bishops have been added to the number, the General Missionary Society has been "zealously and carefully, and not without considerable effect," managed, and its funds have increased, the Theological Seminary is conducted with ability and efficiency, and the only cir-

cumstance to be regretted is that its annual receipts fall short of its annual expenditures, but that \$20,000 to be paid within five years have been bequeathed to it by George Lorillard of New-York.—As to Ohio, that “Episcopal superintendence having been entirely withdrawn from it, the cause of religion required the restoring of it by the measure” of consenting to bishop M’Ilvaine’s consecration, that a canon “to prevent hasty and frequent resignations” of Bishops had been passed, and that the Bishops disapprove of the “*necessary connexion* between the presidency of Gambier College and the episcopacy of the diocese.” A selection of Psalms in metre has been authorized—a south western diocese recommended to consist of Louisiana, Alabama and Mississippi, to enable them to have a bishop each diocese by itself not having the canonical number of Clergy—a new translation into French of our liturgy has been sanctioned, and published—the proper postures at communion pointed out—the Canons reviewed and enlarged—the Bishops lament the deficiency of Clergymen and invite to the prayer that “the Lord of the harvest would send forth labourers into his harvest.”

I. With respect to a Christian’s duty to civil government—the letter says “being desirous of committing every such question, so far as the morality of action is concerned, to a rule which we cannot express better than in the words of an eminent bishop of the Church of England,* where he says, ‘the Scriptures stand clear of all disputes about the rights of princes and subjects’—of course, of those of republican rulers and their fellow-citizens—‘so that such disputes must be left to be decided by the principles of natural equity, and the constitution of the country.’”

“It is not intended to deny the right of every individual of our combined commonwealth, guaranteed to him by its constitution, of expressing his opinions concerning public measures and public men, provided it be done under the control of justice and of charity.” . . . “On various occasions, and in various ways, our national legislature has manifested its sense of the obligation of those provisions contained in the several constitutions of the individual States, which presume the Christian religion to be a part of the law of the land. But this establishment is of such a liberal cast, as secures freedom of profession and of worship to every denomination of Christians, living in obedience to the laws. It is the duty of every member of this Church, to sustain by the weight of his character, whatever it may be, this spirit of our institutions and to transmit it to posterity. But it is a duty not interfering with the right of those who govern, to acknowledge God in his providential dealings to our nation; and this on the terms of a code, which, from the time of the settlement of the colonies, and to this day in their later character of States, has been sanctioned by public law, and by the public voice. As government thus holds out its support to the profession of religion, and to the performance of its devotional exercises, there is the greater reason for submission to what public authority may ordain; and for requiring of the clergy in particular that in their ministrations, they apply the sanctions of religion to the sustaining of peace and order in the community, conformably to the injunction of the apostle, to be ‘subject not only for wrath, but also for conscience sake.’”

“Owing to the imperfection of human affairs, there is no blessing without its peculiar dangers. This is especially true, in reference to the right possessed by the American citizen, of giving his voice in the choice of the persons by whom the government of the country is to be administered. Far be the thought of denying or of prescribing limits to the exercise of this right: but while, as a Christian man, he should conduct himself in it under the sense of his responsibility to God; this is a principle which will keep him at a distance from all the unworthy arts, from all the angry contention, and from all the slander, sometimes practised; and from all those acts of violence which too often characterize popular elections, arming hostile parties with enmities which go along with them into all the relations of life; and may, ultimately, render insecure the privileges which they abuse. For the exercise of them to the prosperity and the honor of our common country, and consistently with the precepts of our holy religion, they should never be in contrariety to the end of it, announced by its adorable author, that of ‘peace and good will to men.’”

II. As to our duty to “other denominations of Christians,” the letter says: “All being equally allowed to worship God, in such public exercises as they most approve of, this is a motive to mutual forbearance; although not at the cost of preventing decided testimony, given, as an apostle has required, ‘with meekness and

* Bishop Sherlock’s Discourse, p. 13.

‘fear,’ against whatever we hold to be contrary to the faith or to the morals of the Gospel; whether its holy declarations be directed to the defence of the foundation, other than which no man can lay;’ or against those who build on it, not ‘the gold, the silver, and the precious stones,’ of evangelical truth, but, ‘the wood, the hay, and the stubble’ of human weakness.

It ought to be a sufficient motive of a tolerating and conciliatory policy, of religious denominations to one another, that they may see before them an enemy in that spirit of infidelity which levels its arts at the root of their common faith, and without denying the existence of human duty, would do away the sanction of it in the revealed will of God.”

With respect to instruction on the *distinctive* principles of the Episcopal Church, the letter says: “Such instruction is a duty, and may be without any of the severity in language and in manner, which give occasion for the charge of a sectarian spirit. Perhaps the object may be the best accomplished, by lectures detached from the ordinary course of sermons, and coincident with preparing for the ordinance of Confirmation. It is not, that the same subjects should be interdicted from the ordinary exercises of the pulpit, especially when they present themselves incidentally. But it is a department, in which the matter is overdone, should a proportion of a congregation have cause to complain, that the bread of life is withheld from them, to give place to discussions, which rather concern the outward discipline of the Church, than the truths to be protected by it; and especially, when there is no appearance of a call for the other, in the threatening of resistance against the ecclesiastical authority, or against the reasonableness, of our services.”

“There are often persons of other denominations, who, with the concurrence of some, perhaps well meaning, but, as we think, mistaken, members of our Church, are forward in projecting, and in carrying into operation, expedients of combination, for the inculcating of what they think the only essential truths of the Gospel, detached from the diversities which characterize the discordant theories; and as they suppose, may be lost sight of, in the common object of evangelical instruction. Against such amalgamation, we hold ourselves bound in conscience, to declare our decided disapprobation. 1st, We do not perceive, that a minister of the Gospel can lawfully bind himself under the tie of a voluntary association intended to cover with the mantle of silence, any matter resting on gospel verity, and contributing to the sustaining of it; especially when he is bound to inculcate the same, by an obligation laid on him in the promises made at his ordination on every occasion, opening a prospect of doing so with success. 2dly, So far as the experience and observation of the most of us have extended, in relation to the associations now contemplated, the assurances pledged by them are not generally fulfilled. A sectarian spirit has sometimes showed its head. Individuals of them and sometimes the associated bodies, perhaps unconsciously, have introduced into their acts some matters in contrariety to the known tenets of the Episcopal Church; the members of which are thus insensibly drawn to set light by the doctrines of her communion. 3dly, It has the effect of bringing into view such litigated points in unorganized Christian intercourse, and in the courteous interchange of the civilities of social life, as tend to the generating of angry feelings. It is a much better expedient for the maintaining of peace and of friendly offices among different denominations that each of them should sustain the cause of God and of godliness, by such means as are presented by their peculiar organizations; exercising toward every other, all the forbearance and all the charity, which may reasonably be exacted by a regard to the fallibility of the human understanding, and by the workings of unperceived prejudice, in ourselves, and in others with whom we have to do; and all the esteem which may be thought due to any virtues which they may possess, or to any good deeds which they may perform. This is a species of charity, which may be maintained without the abandonment of principle.”

III. As to the duty of our members to the “world at large:” “If, in the minds of some, the energies of our Communion would be the most advantageously limited to them; the opinion is the result, not of indifference to the other object, but of the yet existing circumstances of this Church, and to cease with them. Still there ought not, perhaps, to be put out of view the need of a reasonable share of attention to more distant exigencies; which has been seen to have been bound on us by the express command of the adorable Author of our religion; and when there is contemplated the end of all exertions in the holy cause—the hasten

ing of the time which will assuredly be brought about by the providence of God, although not without the instrumentality of human means, when, 'the earth shall be covered with the knowledge of the Lord, as the waters cover the sea' It is even probable, that the putting forth of our endeavours to the extent which the wisdom of God has directed, will be the mean of securing his blessing within the more limited sphere, to which we may be tempted to confine them. We shall hereby sustain the character of a Christian Church; any defalcation from which, in a single point, may have the effect of lowering our whole system in that public opinion, which is necessary to an extensive usefulness."

Conclusion, "Both clergy and laity may be told, that we shall in vain claim the character of a Church distinguished by the soundness of its institutions and to be so acknowledged by the world, if they are seen to be inoperative in practice."

Prot. Episcopal Society for the Advancement of Christianity in S. C.
The Treasurer reports—

The following persons as New Members—Rev. A. W. Marshall, Cheraw, \$5; Mrs. John Gadsden, Charleston, \$5, Mrs. M. G. Elliott, Beaufort, \$5.

The Librarian acknowledges the following donations to the Library—

By *Thomas S. Grinke, Esq.*—The *Missionary Herald*, for September, November and December, 1832; and January 1833. The *Fifteenth Annual Report of the American Society for Colonizing the Free People of Colour of the U. S.* 1832.

By the *Rev. P. H. Folker*—The New Testament according to the *Ancient Latin* edition, with *Critical Remarks*, from the *French of Father Simon*. By *William Webster*. Vol. 1, 4to. London, 1730. — The *Works of the Rev. John Witherspoon*, D.D. LL. D. late President of the College at Princeton. N. J. Vols: 2, 3, 4 8vo. Philadelphia, 1802. — *Natural Religion Insufficient, and Revealed Necessary, to Man's Happiness in his present state: or a Rational Inquiry into the Principles of the Modern Deists*. By the *Rev. Thomas Halyburton*. 8vo. Albany, 1812. — *A Brief History of the Joint Use of Precomposed Forms of Prayer, &c.* By *Thomas Bennett*, A. M. 2d edition, 8vo. Cambridge, 1708. — *Lectures on the Temper and Spirit of the Christian Religion*. By *Matthew Allan*, E. M. R. M. S. E. &c. London, 1820. — *Discourses on the Miracles of our Lord and Saviour Jesus Christ*, by the *Rev. Wm. Dodd*. Vol. 2d 8vo. London, 1758. — *The Pretended Difficulties in Natural or Revealed Religion no Excuse for Infidelity; in Sixteen Sermons, preached in 1721 and 1722, at the Lecture founded by the Hon. Robert Boyle*, by *Brampton Gurdon*, A. M. 8vo. London 1723. — *Sermons, on the Efficacy of Prayer and Intercession, on the Articles of the Christian Faith, on the Ten Commandments, and on the Lord's Supper*. By *Samuel Ogden*, D. D. 5th edit. 8vo. Lond. 1814. — *Psalterium Prophetæ Davidis, Hebræum, Græcum et Latinum, Annotati onibus Explicatum*. *Petro Artopæus Auctore*, 12mo. Basil. 1548.

EPISCOPAL ACTS.

ORDINATIONS.

By the *Right Rev. Dr. Bowen*, *Bishop of the P. E. Church, in South Carolina*—On Wednesday, February 13, 1833, in St. Michael's Church, Charleston, the *Rev. Alexander Glennie*, Deacon, was admitted to the Holy Order of Priests.

By the *Right Rev. Dr. Smith*, *Bishop of the P. E. Church in Kentucky*.—On Sunday, January 6, 1833, in Christ Church, Lexington, Mr. *Erastus Burr*, was admitted to the Holy Order of Deacons.

By the *Right Rev. Dr. B. T. Onderdonk*, *Bishop of the P. E. Church in New-York*—On Thursday, January 17, 1833, in St. Clement's Church, N. Y. the *Rev. George Fiske*, Deacon, was admitted to the Holy Order of Priests.

By the *Right Rev. Dr. Brownell*, *Bishop of the P. E. Church in Connecticut*—On Thursday, January 17, 1833, in Christ Church, Watertown, the *Rev. Allen C. Morgan*, and the *Rev. David S. Tomlinson*, Deacons, were admitted to the Holy Order of Priests.

CONSECRATION OF CHURCHES.

By the *Right Rev. Dr. H. U. Onderdonk*, *Assistant Bishop of the P. E. Church in Pennsylvania*.—On Friday, December 7, 1832, Christ Church, Pottsgrove, Penn. was consecrated to the Christian worship of Almighty God.

CALENDAR FOR MARCH.

3. *Second Sunday in Lent,*
10. *Third Sunday in Lent,*
17. *Fourth Sunday in Lent,*

24. *Fifth Sunday in Lent,*
25. *Annunciation Blessed Virgin Mary,*
31. *Palm Sunday-*